

# The Athenian Mercury:

Tuesday, August 1. 1693.

Gentlemen,

*Quest. 1.* I Am One and Twenty Years of Age, bred up to no Employment, my Father having by Land and Money an Income of Nine Hundred Pounds *per Annum*, I am his only Son, having but two Daughters more; the one he sometime since Married to a Citizen, and gave 2000 *l.* with her, the other is an old Maid, because he will not give her any Fortune so long as he lives, and notwithstanding my Age and no Employment, he will not give me a Penny of Money, for I never had Five Shillings of him in all my Life: Ten Pounds a Year I had left me by a Friend is all I have to spend, pay Taxes out of it, buy Shoes, Stockings and Gloves, he finding me a Coat and Breeches once a Year to the Value of Fifty Shillings, and Linen, he saying, For the other, if I would not buy them I should go without; I refusing to buy a pair of Shoes, never went out of Doors for above a Week, and at last bought them my self, so that for want of Money I go into little or no Company, because I have Resolved against Borrowing Money to pay at his Death, having seen the Ruine of others by such Practices; my Company is chiefly two sober, serious Gentlemen, and that at the Coffee-house but for an Hour or two at a time, twice or thrice in a Week, which Gentlemen he has abused at such a Rate that they refuse to come into my Company again, and all others, for fear they should be served the like, so that I am wholly destitute of Comfort; I seldom do go out, but when I come in again he Curses me with *Plague take me, Pox on me, Devil take me, to be Hang'd will be the End of me*; which Cursing has cast me into a very deep Melancholly, for that the Imprecations of a Father have fell heavy upon the Children: I have Thoughts of leaving him, having an Offer of a very good Employment, he often having said, *Provide for your self if you can, to Day-labour*, and the like. I have here really and be- side related the Truth, — Now, Gentlemen, I beseech you deal faithfully by me as to the whole Matter: First, As to Money and Company; Next, As to his Cursing me; and Lastly, as to Leaving him, and taking the other Employment; or what I had best do to Convince him? and how far I may Leave him, and not be guilty of the Breach of the Fifth Commandment? Answering this in your next, will Oblige your Humble Servant, and a Distressed Youth.

*Ans.* Indeed your Case is very bad, but however there are many in worse Circumstances; you are not like to Starve, nor be thrown in Gaol for Debt, (since 'tis to be hoped your Christian Father won't suffer the first, and your Prudence and Honesty prevents the last) and 'tis not unlikely but you may one day come to try if you can make a better Use of your Fathers Estate. We see no probability of his Reformation, therefore to give Advice as to that, would be Vain; for when a Man has once made a God of his Money, he seldom ceases to Adore as long as Life permits the Folly: But you are very much to be Commended for your Obedience, (that being a Duty very hardly dispensed with upon any Consideration) and for the Choice you made of your Company; yet if the Old Gentleman even makes you lose this Acquaintance, We know no supply but Books; and tho' your Education has been like your Fathers Soul, yet you may undoubtedly apply your self profitably to Divinity and History, the one will be a very good Companion for you, and the other a pleasing Divertisement. As for your Expences, We see no Redress, but e'en to be Content as you are, reflecting on such Conditions as are worse, you'll find yours sufferable,

supposing you continue at home; and before any thing be determin'd as to your Leaving your Father to take up this Employ, his Temper must be Considered, if he won't forget you when absent, or out of a Pique disinherite you, 'tis better to suffer for a time than always: His Consent must absolutely be had, and that We think better askt by another than your self, since perhaps he may be Angry at your readiness to leave him. After all these things Considered, We think it best for you (if you can honestly and handsomly) to get some Employ as may render your Life more agreeable to your self and serviceable to the World: And on the Account of his Cursing, you have no reason to be concern'd, only as you have a Relation that is so wicked, for you may be assured if you ne're deserve it, the Curses will fall upon him, and not upon you.

*Quest. 2.* Having some Occasion to come to Town, I saw your Answer to my Letter concerning the Apparition (as I must still think it) in the shape of a Parson, to me: That the matter of Fact is true (when for several Reasons I don't care to divulge my Name on that Account) I know no other way of Assuring you than only telling you so, and that it was no Corporeal Inhabitant of our Earth, the discovery to me of my own undivulgd Design, which no Mortal could ever guess I intended, seems to me a sufficient demonstration. I have often since walked in the same place, and begg'd (if Wishes may serve for Language to those of the Immaterial World) his Company once more, but all in vain, except what my continual Thoughts of him (for I can't believe it was he) imprinted on my Sleeping Fancy: I once Dreamt I saw him, and he was talking something to me about the Perpetual Lamps of the Ancients, so often found in some of their Sepulchres, but on what Occasion, or what he was Discourfing of them, either I did not Dream, or do not remember.

I shall think my self extremely Obliged to you, if in your next (if possible) you will give me your Thoughts on this Question, *Whether or no it is lawful to Pray for his re-appearing?* and then if you will appoint any place where I may meet any one of you on Thursday or Friday, with this Promise you'll not divulge who I am, I'll give you all the Satisfaction in the Case I can.

*Ans.* If you please to read our last Answer, you may find that We should be more pleas'd to have a more satisfactory Account than any New Questions upon so strange a Matter; but as for what you have wrote by way of Supplement, since it may be useful in other Cases, being general, We Answer, that we may Pray for any thing, which after a reasonable Inquisition we think may be for our good, but with submission to the best Judge of it, for we ought not to Pray for any thing (without Limitations) but what Reveal'd Religion directs us in. As for any meeting we desire it not, since there's no satisfaction We can expect in this Affair but may be Communicated by a Letter.

*Quest. 3.* Every one is generally willing to Live a great while, therefore (Gentlemen) I shou'd look upon it no small Service to the Age, (since Methods may be taken for the procuring either) if you'd resolve the World which are longest Lived, Fat or Lean People?

*Ans.* The Immortality of our Souls having an absolute Disposition to length of Life, it depends only upon that of the Body that we do not live Ages as our Forefathers did, for 'tis from some defect in these Bodies that the difference of Life, even in Animals and Plants proceeds, whence some less perfect Souls (as those of Oaks) are yet longer Lived than those of Beasts. The Conformation of the Parts of our Body are Signs of Long Life,



as a great Number of Teeth is held so, because 'tis an Effect of the Strength of the Formative Faculty and Natural Heat, the Food being the better prepared thereby, and the other Concoctions and Functions the better perform'd: So also the Habit of the Body is not simply a Sign, but likewise an Effect of Health, and Cause of Long Life, as when 'tis Moderate, neither Fat nor Lean; which two tho' comprisable under the State of Health, and admit of a very great Latitude, yet are so much the less perfect as they decline from that laudable Disposition which is the Rule and Square of all others. Now to make a just Comparison, We must consider the Fat and Lean in the same Degree of Excess or Defect from this Mediocrity, and compare *Philotas* the Poet (who was so Dry and Lean, that he was fain to fasten Leadens Soals to his Shoes, for fear the Wind shou'd carry him away) with *Dionysius* of *Heraclea*, who was Choak'd with Fat, unless his Body were continually beset with Leaches: Or else We must Observe in both an Equality of Vigour in the Principles of Life, viz. the Radical Heat and Moisture in the same Proportion, the same Age, under the same Climate and Exercises, or else the Comparison will be unequal. And lastly, We must distinguish the Fleehly, great Limb'd, and Musculous, from the Fat. This suppos'd, *Hypocrates* Opinion seems not improbable, that such as are gross and fat Naturally Dye sooner than the Lean and slender, because the Veins of the latter are larger, and consequently fuller of Blood and Spirits, which are principal Organs of Life. And on the contrary, the Fat have smaller Vessels, by reason of their Coldness which constringes them, as is evident in Women, Eunuchs, and Children, whose Voices are therefore more shrill, and who have also less Health, and are shorter Lived than those whose Vessels are more Capacious.

Quest. 4. Which is most Noble, to Love, or to be Beloved?

Ans. Love is according to the Variety of its Object, Good, either considering Profit, Pleasure, or Virtue. In the two former 'tis better to be Beloved than to Love, but neither is of any long duration, such Friends being wont to fall off as soon as they find their Interest or Satisfaction, which they received from those that they pretended Kindness to, begin to diminish. In honest Friendship, (which alone deserves that Name, being founded only upon Virtue, which makes it durable) tho' 'tis not possible to Love without being Beloved, because Virtuous Persons being alike, mutually Love and Agree well together; yet since this Amity, before it become such, must be Cemented by a long Converse, without which they cannot know, nor consequently Love one another, because Love arises from Knowledge, whether the active Love of him that Loves first be better than the passive of the other who is Loved, which may be determined in favour of the former, because he contributes most to the ensuing Friendship, by laying the Foundations of it; for Friendship as well as other things is preserved by the same Means that produce it, namely, by Loving; and as the Agent is more Noble than the Patient, concurring more considerably to the Perfection of the Work, so he that Loved is more Perfect than the Person that is Beloved.

Quest. 5. Whether are Telescopes improvable?

Ans. 'Tis certain that these we already have are the better by how much the longer; there have been some made 200 Foot long, and might yet be longer if the unwieldiness of 'em did not render 'em impracticable; and 'tis not to be despair'd but even very short ones may be made, as useful as any yet discover'd, for the improbability of finding the first out was greater, and if unknown would appear so, than another improvement.

Quest. 6. How long has the Invention of Guns been in the World?

Ans. According to the Portugal Relations the Gun was Invented Anno Christi 85. in the Kingdom of China, where most of other Inventions began, by one of their Kings nam'd *Vitay*, a great Magician, but it appear'd not

in Europe 'till 1350. when it was found out by one *Beroldus*, a German, occasion'd by an Accident which he saw happen in a Mixture of Sulphur and Nitre inclos'd in a Vessel over the Fire, in order to an Operation in Chymistry, which was his Profession.

## Advertisements.

There is now Published

**M**EMOIRS of the Right Honourable *ARTHUR* late Earl of *ANGLESEY*, late Lord Privy Seal, intermixt with Moral, Political and Historical Observations, &c. To which is prefixt a Letter written by his Lordship during his Retirement from Court in the Year 1683. Published by Sir *Peter Pett*, K<sup>t</sup>. Advocate General for the Kingdom of Ireland. Printed for *John Dunton* at the Raven in the Poultry.

**C**omfort for Parents Mourning over their Hopeful Children that dye Young: In a Funeral Discourse upon Jer. 31. 14. And there is Hope in thine End, saith the Lord. By *Thomas Whitaker*, Minister of the Gospel at Leeds in York shire.

Printed for *John Dunton* at the Raven in the Poultry.

Next Fryday will be Published

**A** Peaceable Inquiry into the Nature of the Present Controversie among some United Brethren concerning Justification. By a Lover of Peace and Truth. Price Bound r s. 6 d.

Printed for *John Dunton* at the Raven in the Poultry.

**A**T the Outropers-Office, the West End of the Royal Exchange in Cornhill, will be Exposed to Sale on Wednesday the 2d. and Thursday the 3d. of this instant August an extraordinary Collection of Paintings and Limnings of several Eminent Persons lately deceased, by way of Mining, a Method not hitherto used in England. The Sale beginning precisely at Three of the Clock each Afternoon, and to be sold by Day-light. Catalogues may be had at the place of Sale.

**E**Lixir Stomachicum: Or, the great Cordial Elixir for the Stomach; of a delicate Flavour, and pleasant bitterish Taste: Not Purging, but Cordial only; to be drank at any time, (but especially in a Morning) in any Liquor, as Ale, Tea, Mum, Canary, White-Wine, A Dram of Brandy, &c. It makes the best Purl in the World in Ale, and in Canary, Tea, &c. very pleasant and wholesome, far exceeding Purl made of Wormwood, which (being so hot and drying) hurts the Sight, and dries the Blood very much: This having the Quintessence of all the Ingredients of the bitter Draught in it, and many other excellent Stomachicks and Antiscorbuticks brought into a small quantity, as that 30 or 40 Drops is a Dose; you may make it at your pleasure in a Glass of White-Wine, Tea, or other Liquor; it procures a good Appetite, helps Digestion, expels all Wind, Strengthens the Stomach, purifies the Blood, and destroys the Scurvy, with many other Virtues mentioned in the Bills given with it; but these six things (especially) it does beyond belief, without your experience it. Price One Shilling each Bottle.

It is to be Sold by Mr. *John Dunton* at the Raven in the Poultry; and at these Coffee-houses, viz. *Symonds-Inn* in Chancery-Lane, at *Vigures* in the Old Pallace-Yard, Westminster, Victualling-Office at Tower-Hill, Man's at Charing-Croft, Essex at Whitechappel, North's in King-street by Guild-Hall, Richard's at Temple-bar, Smythers in Thames-street, Will's in Covent Garden, Blacketts at Spittle-fields, Wells at the Postern in Aldermanbury, John's in Fuller's Rents, Buckeridge's without Aldersgate, Hamet's on London-bridge, Browns at Wapping Old-stairs, John's by the Kings-bench, Jonathan's in Exchange Alley, Smith's at Lambeth, by the Church, Cleve's at Greenwich, by the Church; by Mr. Tho. Collet. Jun. near the Hermitage, Tobacco-nist; Mr. Leavinton, Fruiterer at the Royal Exchange, and Tho. Howkins in George-yard in Lombard-street; the Author having appointed him, only (beside himself) to Sell it Wholesale, any Person wanting it to Dispose of or Sell again, may be there furnished.

LONDON, Printed for *John Dunton* at the Raven in the Poultry, 1693.